

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11

Haugen, Rev. A. K.
deeds

Volume 20

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in March, 1944

No. 5

Third Sunday in Lent.

"IMITATORS OF GOD."

Epistle Ephesians 5: 1-9.

"Be ye therefore imitators of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph. 5:1-2.

"As dear children" of God we should covet to be like Him. It is a high aim that is set before us here. So high that we shall never attain to it. This does not mean that we should not try. When the right kind of relationship exists in a home, the children will try to imitate their parents. The son looks to the father whom he respects and loves, and he wants to grow up and be a man like his "Dad". What a fearful responsibility for fathers that walk in the way of sin. The children of God, if their love to him is real and warm will also desire to grow in the likeness of Him who said, "learn of me; for I am meek and lowly in heart."

We are not afraid of any moral influence theory. Paul did not think of the modernists who see in Christ only an example, but not a Saviour. This exhortation is to the children of God, who have had their sins washed away in the blood of Christ by faith in Him. Nevertheless the children of God are not faultless. Far from it. We wish they were. The exhortation is therefore always a timely one. Press Forward! Behave as a dear child of God. Imitate Him. And walk in love. The first verse of our text is closely connected with the last verse in the fourth chapter, "And be ye kind to one another tenderhearted, forgiving one another, even as God for Christ's sake forgave you."

The Christian's walk in love must be manifested in the first place in his kind and tender manner of life among his own, and among the brethren in Christ. A forgiving spirit must always prevail. How we sin on this score! I know people who claim to be Christians, and yet cannot tolerate each other. There is so much pettiness among people; so little cheerfulness in the home and among neighbours. The old Adam rides in the saddle. That kind of thing is intolerable in the long run. It kills not only all joy, and confidence toward God. It kills the spiritual life if it is permitted to continue. An unforgiving spirit will in the end be the unforgiven sin and will separate a person eternally from God.

"Walk in love." Here we need to imitate God. He loved us so much "that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16. This is unselfish and divine love. We do not have that love. Only as Christ gains access and control of our lives can we begin to manifest the love of Christ to others.

The Christian's walk in love must be sacrificial. It must be a loving concern for the salvation of all men. Christ loved us and gave Himself for us. We are especially reminded of the passion story of our Saviour during Lent. May His suffering touch us, not only in a sentimental manner. But to such an extent that we too desire to make a sacrifice for the salvation of others.

We realize that there is no other salvation than by the way of the cross of Christ. Yet we know of countless people in the world who are not partakers of this grace, many of whom have never heard about it. It is a fine thing that our church emphasizes special giving during Lent. However you do it, try to make some sacrifice during Lent. Not that you for that reason will gain any favour with God, but so that you may show in a practical way that you love Christ, and that you are concerned about the souls of men. Imitate God by giving from a motive of love, and make love real by word and deed in your life. By his grace you shall succeed. Amen!

—J. P.



A Servant of God Called Home to Glory

Mrs. Meliane Bendigthe Iverson Satre, wife of Pastor O. I. Satre, who passed away at Kincaid, Sask., several years ago passed away at the home of her son, Otar Satre of Millet, Alta., on Christmas Day morning Dec. 25th at the age of eighty years.

Mrs. Satre, daughter of Sven and Goethe Iverson, was born Rusk, Red Cedar County, Wisconsin on July 23rd. 1863, and was united in marriage to the Reverend O. I. Satre in 1879.

She came to Wetaskiwin, Alta. in 1903 where she lived for five years. She also lived in Provost for a time and in Monitor, Alberta. She lived fifteen years in Saskatchewan at various places and came to Millet (Wetaskiwin district) two years ago where she resided until the time of her death.

She leaves to mourn her passing, one sister: Mrs. Genelle Nordahl, Portland, Oregon. Two brothers: T. O. Iverson Rochester, Minn., and S. G. Iverson, Minneapolis, Minn.

Also five daughters: Mrs. Margaret Sorhus of Camrose, Alta., Mrs. Howard Mars, St. Paul, Minn., Mrs. Howard Burn of Rocky Mountain House, Alta., Mrs. Henry Askeland, Moose Jaw, Sask., Mrs. Hugh McDonald, Edmonton, Alta.

Two sons: Otar, Millet, Alta., and Hilmar at Boise, Idaho.

Funeral services were conducted by the Rev. K. O. Kandal at Zion Lutheran Church, north-east of Millet, Alta., Tuesday, December 28, 1943. Internment took place in the Zion Congregation cemetery.

Before the Rev. and Mrs. Satre came to Canada they served several places in the United States.

They experienced the hardships of doing pioneer work in our church. They were permitted a long day of labor in God's Kingdom on earth. Many are the souls that will remember them with thanksgiving to God.

At the time of her death Mrs. Satre was a member of Zion Lutheran Congregation. Blessed be her memory.

—K. O. K.

The Stairway to the Stars

There's Stairway leading upward—

Which the weariest may climb
Far above the highest mountain
To an altitude sublime;
Where a comforter awaits us,
For the Father's home is there,
And the way to mount that stairway
Is the simple way of prayer!

There's stairway leading upward —

Though the distance may be far,
Though the lowest step's a valley,
And the highest step a star;
'Tis the measure of an instant,
Lowly vale to starry height—
Just a little prayer will lift us
From the darkness to the Light.

—William Ludlum.

* * *

—MOTTEHNON

God-like is it all sin to leave
Christ-like is it for sin to grieve
Friend-like is it to dwell therein
Man-like is it to fall into sin

I Am The Cross of Christ

I am the Cross of Christ!
I bore His Body there
On Calvary's lonely hill.
Till then I was a humble tree
That grew beside a tiny rill;
I think till then
I was a thing despised of men.

I am the Cross of Christ!
I grew and sapped the water
From that little stream;
I loved the sun and heard the winds
And deamed my humble dream.
And thus it was until
They took me to that pain-hurt hill.

I am the Cross of Christ!
I felt His limbs along
My common, broken bark;
I saw His utter loneliness,
The lightning and the dark;
And up till then
I thought He was as other men.

I am the Cross of Christ!
I crown the pointed spires
Of man-made temples near and far.
I watch the rising and the setting
Of each far-flung star;
All through the night I am
Eternal Sentinel for man.

I am the Cross of Christ!
My form they used to crucify
The outcasts of the earth;
But on that lonely hill that day
My kind received, in Blood, new birth,
And ever till this day
A weary world bows at my feet to pray.

I am the Cross of Christ!
They say I "tower
O'er the wrecks of time."
I only know
That once, a humble tree,
This was not so.
But this I know—since then
I have become a symbol for the hopes of
men. —William Stidger.

Is God Almighty?

If God is a God of omniscience, love and absolute power, why, for instance, does He permit evil to exist? Why did He allow sin to come into the world? Why, as a boy once asked, doesn't He "kill the devil"?

Is He not good? Or is He helpless? Is He ignorant of what is going on in the world? Or is He indifferent?

The dilemma is a real one, both to the thinking Christian and to the cavilling worldling.

There is no easy solution to the problem. But what do we mean by power? Evidently it does not mean that God is able to do everything conceivable. Nor does it mean physical force, like electricity.

It is His power to effect His purposes. His might is expressed in forms that are consistent with His nature. His nature is holy love and His wisdom comprehends all time and eternity. He is the Father Almighty. His love is redemptive power and it acts in the realm of the human will. Not by coercion. Force cannot change the human heart. It reveals itself by the cross of Christ.

But in the realm of the human will we are free to say no to His will. As long as we exercise that freedom the Almighty Himself stands helpless to work His will. If we were animals He could drive us, but because we are human beings His love must be exercised in breaking down our opposition and in winning our love in voluntary surrender.

Then He is "mighty to save", to direct our love, to overrule our failures, to achieve His aims and shower blessings upon us. Then we find that He is inexhaustible in resource and that "to them that love God all things work together for good."

—CJS.

What Time is it by the Bible?

The Time of Uncertainty.

"For man also knoweth not his TIME". (Eccles. 9: 12)

The Time of Awakening.

"Now is high TIME TO AWAKE out of sleep; for now is our salvation nearer than when we (first) believed". (Rom. 13:11)

The Time of Seeking.

"It is Time To Seek the Lord." (Hosea 10:12)

The Time of Usefulness.

"Redeeming the TIME because the days are evil". (Eph. 5:16)

The Time of Salvation.

"Behold NOW is the accepted time, behold NOW is the day of salvation". (2 Cor. 6:2) *The Grace Ambassador.*

REMEMBER PENNY-A-MEAL

Giving Again

"Giving is living", the angel said
"Go feed to the hungry sweet charity's bread."

"And must I keep giving and giving again?"
My selfish and querulous answer ran....
"Oh no," said the angel, her eyes pierced me through.

"Just give till the Master stops giving to you".

—Selected.

TOPICS OF INTEREST

The Home in the Church

Last time we stressed the importance of Christian instruction, worship and life in the home—the Church in the Home. Let us now consider the importance of Christian banding together for public worship and for work through the organized Church—the Home in the Church.

God created man a social being. Just as we work, plan and mingle with others in material things, so we should also find fellowship with others in the highest act of which we are capable, namely the worship of the true God. Of course since sin came into the world many things have limited this fellowship. The Christian can not and must not join the worldling in his life of sin, nor the idolater in his idolatry. Even among Christians, differences in important points of doctrine shut the door to full fellowship. Nevertheless it is the normal thing for the Christian to seek fellowship in the Church.

But there are abnormal Christians. There are those who regularly stay away from public worship. Many separate themselves from everything that looks like orderly and organized Church activity, as though the devil were in all organization. Yet they mingle with ungodly neighbors in secular enterprises overlooking many flaws. But let a church member slip, and he is unforgiven, and the whole is chalked up against the Church. Reasons for staying aloof from the Church may vary, but the effect is largely the same: Spiritually speaking these homes become monasteries—isolated from other Christian fellowship.

And the result? Blind to the mote in their own eye, and forgetting that the saints are not perfect but only disciples or learners, and the Church "a school for saints" they play truant and miss important lessons—lessons learned through bearing and forbearing, giving and forgiving as we fellowship with other struggling Christians. The stay-at home Christians, the family of monastic Protestants, though God's children are apt to become one-sided and spoiled children. Moreover they have deprived the Church of the fruits of many spiritual gifts lodged in their lives, and have robbed themselves of blessings which the spiritual gifts of the congregation could bestow. When the Home is not in the Church both are losers. Let us not forsake the assembling of ourselves together. (Heb. 10: 24-25).

—A. K. H.

The SHEPHERD — HYRDEN

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Published: 5th and 20th of the month
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

If God Be There

Much attention has been given of late to the question of ritual and ceremony in public worship services, and to all the discussion of the subject it might be added that it makes very little difference what the form of the service may be if the worshiper gets the impression that God has been present and has spoken.

From a soldier there comes a letter that states the case in unvarnished terms. After attending a service near one of the camps he said:

The service left me disappointed and distressed. More than that I was ashamed. The music was cheap and the sermon was barren. No one seemed to feel that it made much difference whether the service was held or not. And it did not.

From a devout man who had just had word of the loss of a son in action comes another letter:

I went to the house of God with a consuming pain in my heart, and they seemed to think they ought to entertain me by making the service "snappy." But I didn't want to be made cheerful. I wanted to be reassured of the nearness of God.

The responsibility for the public service is not entirely with the preacher. He may bear a major share, but certainly not the exclusive part of the obligation. The choir member who whispers during the service, the worshipers who write notes to the accompaniment of half-concealed merriment, the indifferent and churlish usher, the thoughtless mother with the crying baby, the janitor who neglects to have the building properly prepared, the leading member who fails to bow his head but continues to stare about the room during prayer—all these and many others rob the service of its sanctity.

Concerning the sermon it may be said that, whatever other merits it may have, if it does not give the impression that the preacher has met God and talked with Him at some time during its preparation, it has failed as a sermon in wartime.

—The Christian Advocate.

A News Item

By request the following memorial wreaths are acknowledged in Shepherd:

To S.L.B.I. in memory of Mrs. Beatrice Ellis (nee Sorsdahl) of Midale, Sask., by Cora Eglund \$1.00; Mrs. Gust Abraham \$2.00; The Eglunds \$1.00; Bethlehem L. L., Midale \$3.00; Pastor and Mrs. S. Bue \$2.00.

Our thanks to these donors.

—G. O. E.

Errors in Printing of Bethany Sunset Home Report, January issue

Gift from Rev. O. B. Sanders in memory of Ole Anderson \$20.00.

Under "Camrose, Alta." Mrs. C. A. Magnuson instead of C. A. Hagneson.

Under "Donalda, Alta." gift from Eilert Knudson \$5.00 not \$500.

Under "Granum, Alta." Mrs. O. Johnson instead of Mr. and Mrs. O. Johnson.

—V.

Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing.

—JEAN PAUL.

Irma Pioneer Laid to Rest

Olaf Larson of Irma, Alta., was born April 20, 1873 and passed away December 25, 1943. From Chicago, Ill., where he was born he came to Arlington, S. D. in 1880 where he attended public school and college at Vermillion, S.D. Later he attended the University at Valparaiso, Indiana. He was married in 1899 to Jenni Kempe at Arlington, S.D. He came with his family to Irma district in 1908 and being an early settler he was a charter member of the Lutheran congregation. He was a lover of music having led many choirs and was the organizer and conductor of the Coal Springs Band for a number of years.

He leaves to mourn is departure his wife and four children, one son Alfred of Vancouver, B.C. and three daughters, Mrs. P. M. Spring of Irma, Mrs. H. Olson and Mrs. J. A. Taylor, both of Edmonton, and four grandchildren.

Numerous floral wreaths were received from the family, neighbors and friends.

Pastor J. B. Stolee conducted the service.

"Just a sweet memory is all that is left Of one of the dearest and one of the best. His kindly ways and smiling face No one can ever take his place. Time takes away the edge of grief But memory turns back every leaf."

—L. A. J.

In Memory of Mrs. Hanna Otteson

Mr. and Mrs. Berger Mikalson and family, Enchant, Alta., to the Shepherd \$5.00.

Mr. and Mrs. Peter Borchers and family of Scandia, Alta., to Bethany Sunset Home \$2.00.

Rev. and Mrs. R. Olson to Ibbestad Lutheran Church \$5.00.

Mr. and Mrs. Alfred Johnson and family, Mr. and Mrs. Julius Johnson and family, and Mrs. P. K. Johnson, all of Granum, Alta., to C.L.B.I. Camrose \$6.00.

Mr. and Mrs. John Bengston and Clarence of Scandia, Alta., to C.L.B.I. Camrose \$5.00.

In memory of our much loved Mother and Grandmother who passed away January 16, 1944.

Soffie and Walter Borchers and family, Mettie and John Orsten and mother, Jennie and John Lindstrom and family, Matilda and George Heather and family, Hansina and Trygve Orsten and family, Nanna and Melvin Sires and family, Harold, Henning, Agnes and Nicolene \$10.00 each give to the following:

Bethany Sunset Home, Bawli, Alta.; C.L.B.I., Camrose, Alta.; Norwegian Red Cross, Montreal; Birthday money received on her last birthday January 9th. Morning Watch Broadcast, Calgary, by P. G. Hanson \$8.00; Luther Seminary and S.L. B.I. Broadcast \$6.00.

Sixty dollars was found put away by mother. This was given to the Building Fund of Ibbestad Church, Pastor R. Olson, pastor.

—Nicolene Otteson.

* * *

Memorial Wreath

Mr. and Mrs. Berger Mikalson, Enchant, Alta., sent Hyrden a Memorial Wreath in memory of Mrs. Hanna Otteson.

Thanks for this gift of five dollars.

—J. B. H.

In loving memory of our dear mother, Mrs. S. Severtson who passed away February 24, 1940.

God knows how much we miss her
Never shall her memory fade
Living thoughts shall ever wander
To the spot where she was laid.

Dear Saviour fold her in Thy arms
And let her ever be,
A messenger of love between
Our human hearts and Thee.
Ever remembered by her
husband and family.

When thou hast thanked God for every blessing sent, what time will there remain for murmurs or lament?—R. C. TRENCH.

* * *

The real man is one who always finds excuses for others, but never excuses himself. —BEECHER.

Til Mor

Mrs. Hanna Ottesons minde

Favel du gode kjere mor
din pilgrimsgang er endt paa jord.
Du stred saa haardt du led saa saart
Men nu er taaren tørrt bort
O sov nu mor i salig fred
og hvile sødt i evighet.

Hav tak, vor mor for alt du gav
som lindrer sorgen ved din grav
at du os lerte al din dag
at skjøtte vel var sjelesak
Dit livsverk endt, Gud gir dig ro
for alt du gav i bøn og tro.

O giv os Gud en sjelelaab
av moders sterke tro og haab
O send os blot en smule ned
av hendes store kjerlighed;
da vet vi at i sorg og savn
vi finder frem i Jesu navn.

O mor, titt her paa livets vei
Vi søkte hjelp og trøst hos dig
Din kjerlighed end vinker frem
Din milde haand os leder hjem
og engang bakom sorgens sky
Vi møter dig i morgengry.

—L. M.

Indsendt av Nicolene Otteson.

Fra Ibbestad Kvindeforening

Ibbestad kvineforening sørger over tabet av en av sine eldste medlemmer, nemlig Mrs. Hans Otteson som døde den 16de februar dette aar efter et ganske kort sykeleie. Hun blev to og sytti aar gammel. Vi har i hende mistet et meget virksomt medlem en, som var til megen gagn baade for menigheden og kvindeforeningen. En pen sum i mindekranser kom ind, hvorav \$10. som var fra kvindeforeningen blev givet til "South America Mission".

Mrs. N. Hanson, Sek.

J. N. KILDAHL OM TUSENAARSRIKET

Spørsmål:

Flere av oss vil gjerne vite gjennom "Lutheraneren" om det forholder sig saa at avdøde prof. J. N. Kildahl hyldet læren om det tusenaarige rike?

Svar:

Først av alt bør det gjøres opmerksom paa at uttrykket "læren om det tusenaarige rike" ikke svarer til den virkelige situasjon; der finnes nemlig mange lærer om det emne. Derfor blir det aldeles umulig aa besvare ovennevnte spørsmål med ja eller nei; først maatte det bringes paa det rene hvilken lære om det tusenaarige rike det gjelder.

"Lutheraneren"s redaktør hørte aldri avdøde professor J. N. Kildahl uttale sig om det tusenaarige rike; men der finnes et trykt foredrag av ham, "Hvad lærer Aapenbarings Bok om det tusenaarige rike?" hvori han hevder et bestemt standpunkt i saken. Foredraget finnes i en liten bok "Tre foredrag av J. N. Kildahl," som i følge titelbladet utkom paa Minnehaha Publishing Co.'s forlag i Minneapolis i 1922, altsaa ca. to aar efter forfatterens død.

Da foredraget er for langt til aa gjengis i sin helhet her, skal vi prøve aa antyde hovedinnholdet saa nøiaktig som mulig i en opsummering.

Dr. Kildahl hevder at Aap. 20 er det eneste sted i Skriften der nevner det tusenaarige rike. Videre mener han at dette kapitels fremstilling er aa opfatte bokstavelig, ikke billedlig. I følge den forstaaelse paapker han at tusenaarsriket skal begynne med Kristi tilintetgjørelse av Antikrist og hans herredømme paa jord (Aap. 19, 19—21) og med visse salige dødes opstandelse, og at det skal ende efter tusen aar med Kristi komme til jord for aa dømme levende og døde (altsaa: den "almindelige" opstandelse og den endelige dom). I løpet av det tusenaarige rike skal Satan være bundet, intil han mot enden av tidsperioden løses for en kort tid, — mens de sjeler som ved rikets begynnelse blev levende igjen, regjerer med Kristus gjennom de tusen aar.

Videre sier forfatteren: "Dette er alt det 20de kapitel av Aapenbaringen forteller oss om tusenaarsriket. Dette tilfredsstiller kanskje ikke vaar vitebegjærighet. Og derfor finner vi ogsaa at mange har spekulert og fantasert angaaende mangt og meget hvorom Skriften ingen opplysning gir. Nu, aa spekulere maa visst være tillatt, og i all beskjenhet aa fremstille visse formod-

ninger kan det heller ikke innvendes noe imot. Men vi har ingen rett til aa fremstille som Guds ords lære noe hvorom Skriften intet lærer. Vi maa ikke si: "Saa sier Herren" hvis Herren ikke har talt. Naar vi derfor kommer ut over det som er klart aapenbart i Skriften, sømmer det oss at vi taler varsomt og forsiktig."

Derpaa behandler han spørsmålene, hvor de opstandne hellige opholder sig under tusenaarsriket, og hvordan tilstanden paa jorden blir under dette rikets forløp. Om dette sier han innledningsvis: "Vi skal ... si det som for oss synes det mest rimelige; men vi vil ha det greit forstaatt at vi ikke oppstiller læresetninger angaaende disse ting."

Om det første av de to nevnte spørsmål sier han at Skriften visstnok lærer at de opstandne hellige skal "regjere med Kristus i tusen aar," men at den intet sier om hvor dette skal foregaa. Han er bestemt imot den almindelige kiliastiske lære at dette skal foregaa her paa jorden, hvor da som følge av Kristi og de helliges synlige nærvær en overmaate herlig tilstand inntreder. Meget rimeligere er for ham den antagelse at de opstandne hellige regjerer med Kristus i himmelen, i likhet med alle troendes regjering med Herren i all evighet (Aap. 22, 5).

Om disse opstandne helliges identitet hevder han som Skriftens direkte lære at de ikke er alle som op til "den første opstandelse" er hensovet i Herren, men bare martyrene, pluss de hensovede som hadde holdt sand under Antikrists tid ((ogsaa mange av disse som martyrer).

Angaaende spørsmålet om tilstanden her paa jord gjennom tusenaarsperioden inntrar han et standpunkt helt forskjellig fra de almindelige kiliasters. Han finner det rimelig aa anta at under tusenaarsrikets første tid blir det lysere og lettere for Guds kirke paa jord, vesentlig fordi Satan er bundet "forat han ikke lenger skal forføre folkene." Men siden menneske-naturen forblir syndig under jordetilværelsen, mener han at synd og verdslighet igjen gradvis tar overhaand "inntil det mot enden kulminerer i at Satan lates løs, og der blir en redselstid som er rent forskrekkelig. ... Det er ikke paa denne av synden forbandede jord vi venter opfyldelsen av Herrens løfter til sine barn om den kjærlighetstilstand som vi stunder efter."

— Altsaa, professor Kildahl mente — i følge det nevnte foredrag — at "tusenaarsriket" er vesentlig i Guds himmel, hvor visse hellige, opreist fra de døde et tusen aar før den almindelige opstandelse, regjerer med Kristus; og at dette riket delvis angaar denne jord derved at Satan blir bunnet (inntil henimot endetiden) og saaledes hindret fra sin tidligere forførgjering. Men han trodde ikke paa en jordisk gullalder a la kiliasmens ideer. Om professorens syn paa det tusenaarige rike kan kalles kiliasme, saa er det i hvert fall noe vesentlig forskjellig fra de almindelige kiliastiske teorier.

—Lutheraneren.

For Min Skyld

Den danske prest A. Fibiger forteller i sin bok "Guds lam":

Jeg hadde engang en konfirmant som hette Svend Aage. En prektig gutt, med ren, skyfri panne og et par klare blaa øine. Saa var det en dag vi gjennomgikk Kingos deilige salme "Gaa under Kristi kors aa staa." Gud har der gitt Kingo naade til aa trekke en rekke sjønne perler paa poesens gullsnor, slik at det neppe paa dansk kan skrives en mektigere og enfoldigere korsfestelsessang. Og nu talte vi om den. En liten pike — et lite ubeskrevet bald — hadde fremsagt det vers med den underlige dumpe klang:

Det fjerde ord var fryktelig,
og aldrig hørte himlen sligt:
"Min Gud, min Gud, hvi haver du
i denne nød forladt mig nu?"

Saa gikk jeg bort til Sven Aage og sa: "Nu kommer det et deilig vers, som du maa si mig. Men du maa ikke ramse det op. Si det med ditt hjerte!" Og gutten leste med dyp forstaaelse.

For min skyld blev du saa forlatt
og av Guds vrede tagne fatt,
at aldri jeg forlates skal
i dødens dype, grumme dal.

Da la jeg armen min om hans hals og sa: "Gud signe dig, gutten min! Maa det skje hver gang du hører om Jesus og hans kors, at du i ditt hjerte hører disse tre ord: For min skyld! Da har du nok i tid og i evighet."

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Byrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Mars, 1944

Tredje søndag i faste

HANS TALE VAR MED MYNDIGHET

Luk. 4, 31-37

K. A. Lundeberg

Det som slaar os mest i vor tekst er *myndigheten og magten* i Jesu ord. Hans tale i synagogen var med en saadan myndighet at folk blev grepne av *forundring*. Og da han med sit ord driver den onde aand ut, blev de fulde av *rædsel over hans ords magt*.

Saadan var det altid hvor Jesus drog frem. Hans tale var fylt av *Guds kraft*. Bare han sa et ord, saa blev syke lagt, døde stod op, stormen la sig, figentræet visnet. Da tjenere var sendt ut for at gripe ham, kom de tilbake tomhændet og sa: "Aldrig har noget menneske talt saaledes som denne mand."

Noget av det merkeligste ved Jesu ord var, at de døde ikke bort som en lyd der blir borte. *Ekkoet av hans tale har lydt ut* over verden i alle disse nitten hundre aar, i bibelen, i præken og vidnesbyrd. "Herrens ord bliver," sier apostelen. Og det har den samme guddommelige magt og myndighet idag som dengang. Det er "levende og kraftig og skarpere end et tveegget sverd," en hammer der sønderslaar klipper, en Guds kraft til frelse. "Mit ord skal ikke vende tomt tilbae til mig, men det skal gjøre hvad jeg behager, og lykkelig utføre hvad jeg sender det til" (Es. 55, 10-11).

Men her sitter vi med et spørsmål som ofte plager os: Hvorfor utretter da ikke Guds ord det samme nu som dengang? Der prækes og vidnes paa tusen steder, men det ser ikke ut til at virke stort. Hva er årsaken?

Hvorfor har Guds ord saa liten kraft i vor tid?

1. *Guds ord har vist, og viser endnu sin kraft i verden.* Tusener, ja millioner er ved Guds ord vakt op til liv i Gud baade i kristenheten og i hedningeland, baade i vor tid saavel som i gamle dage. Og vi som ved sandhetens ord er født panny, kan av egen erfaring bevidne at Guds ord virkelig er en Guds kraft til frelse.

Det er dog allikevel sandt at Guds ord synes at ha liten magt og myndighet i vor tid. Folk gripes ikke av "rædsel" naar de hører Guds ord nu som dengang. De faar ikke et stik i hjertet som paa pinsedag. De interesseres, røres og bevegges mere av andenslags tale end av Guds ord. De oplever ikke noget i kirken. Man hørte en præken, og naar den var over, saa gik man hjem omtrent som man kom. Hvor det plager og bedrøver kristne at Guds ord synes at ha saa liten magt til at vække og frelse folk i vor tid!

2. *Dette maa ha sine årsaker.* Det er mulig at *hindre* Guds ords virkning. Og her er et tungt ansvar for dem som kommer i berøring med Guds ord, enten som prædikanter eller tilhørere.

Årsaken kan være at prædikanten har ikke *selv erfaret* ordets kraft paa sit hjerte. En saadan kan ikke forkynde Guds ord. Den vei Guds ord kommer, gaar gjennom *hjerterne*, "gaar fra hjerte til hjerte." Guds Søns røst kan høres kun gjennom dem, hvis hjerte har hørt den. "Det som vi har set og hørt, det forkynder vi eder," sier Johannes. Saa for ethvert vidne.

Årsaken kan ogsaa være at det som prækes *ikke er Guds ord*. Der er meget som idag gaar under navn av Guds ord, som ikke er det. Man kan præke *sig selv* (2 Kor. 4, 5). Og saa er der mange slags tidsspørsmål som behandles fra prækestolen, sociale, politiske, økonomiske, kulturelle. Ofte serveres en tømoralpræken med Kristus som mønster, mens korset og blodet er borte. Og saa kalder man det alt "Guds ord".

Årsaken kan ogsaa være den, at hjerterne er *saa fullukket* at Guds ord ikke kan finde noget rum. Man holder hjertedøren stengt. "Mit ord finder ikke rum hos

Pastor S. O. Sigmonds farvelsang

*Vi skilles nu venner med tak i vort sind
For tiden vi sammen fik være;
O maatte Guds ord dog faa trænge sig ind
I hjertet og frugter faa bære
Til Frelserens evige ære!*

*Vi skilles nu venner med tak til hans Aand,
Som binder saa herlig os sammen
Som brødre og søstre med kjærlighedsbaand,
At enig vi synger tilsammen
I tro paa Guds løfter vort amen.*

*Saa gjemmer vi gjerne i tørstige bund
Det budskap, som os har oplivet,
Og bygger vor tro paa den eneste grund,
Som endnu i verden er givet:
At Jesus er veien til livet.*

*I Faderens, Sønnens og Helligaands navn
Vi beder igjen at faa mødes
I Gudshusets stille og tryggende havn
Med Gudsordets livsbrød at fødes,
I tro, haap og kjærlighet glødes.*

*Men mest vi dig beder, vor Frelser sa kjær,
At vi kan med jubel faa svare,
Naar navnene nævnes blandt udvalgte hær
Den hellige, hvidklædte skare
Min Jesus, mig naadig bevare!*

eder," sier Jesus (Joh. 8, 37). Dette rammer os som hører og læser Guds ord. Her er *hovedårsaken* til at Guds ord utretter saa litet: man lukker hjertet for det. Mon vi som troende gir alt Guds ord rum?

Der er særlig een ting som slaar mig ved læsningen av vor tekst: *Jesus talte i troens fulde visshet paa sit ords kraft*. Naar han sa: Ti og far ut av ham, saa var han viss paa at den onde aand fo'r ut paa hans ord. Naar han sa: Lasarus, kom ut, saa var han fuldt viss paa at Lasarus kom ut. Og saadan var det bestandig, han talte i fuld forvisning om sit ords kraft.

Mon ikke her er *een av årsakene* til at ogsaa Gud-sendte vidner ser saa liten frugt av sit vidnesbyrd? Det er ikke bare det om at gjøre at vi selv er frelste ved tro paa Herrens ord, men at vi ogsaa *taler i tro paa ordets kraft*. Først da blir vort vidnesbyrd et ord med "myndighet og magt." Men her skorter det. Vi taler ikke i tro paa at ordet virker det som prækes. Vi venter ikke at folk skal bli vakt og frelst ved vort vidnesbyrd. Naar dette ikke sker, saa overrasker det os ikke. Vi hadde i grunden ikke ventet noget andet. Det er med os som med konen, som bad om at det berg som stod midt i tunet maatte flyttes bort. Da hun kom ut om morgenen og saa berget enda stod der, sa hun: "Ja, det var det jeg ventet." Her er det sandt: "Dig ske som du tror." Venter vi ikke i troens visshet frugt av Guds ord, saa "sker som vi tror," frugten uteblir.

Men kan vi da forkynde Guds ord med troens magt og myndighet, visse paa at det bærer frugt, Ja, "mit ord skal ikke komme tomt tilbake," sier Herren. (Læs Es. 55, 6-7.) La det staa fast at Guds ord, forkyndt av levende vidner i tro paa ordets kraft, *bærer alltid frugt*. Flere eller færre vil omvendes og frelses. Tænk bare. f. eks. paa Luther, Harms, der hadde store vækkelser i sin store virkekreds i hele sytten aar, med tusener frelste. Tænk paa Hauge virke med livsvækkelse over hele Norge, og paa Rosenius, "Sveriges Hauge", hvis virke endnu bærer frugt viden om. Og prester og lægmænd i vor kirke, som med troens myndighet har talt Guds ord til frelse for mange.

Men saa er det ogsaa sandt, at der hvor Jesus gaar frem, der blir ikke bare en del frelste, men der blir ogsaa skrik og motstand fra dem som er besat av den onde aand. Disse er *de to tegn* som altid følger med en levende forkyndelse av Guds ord, sier Rosenius. For os blir da først spørsmål om Guds ord er blitt *os selv* til frelse. Dernæst om mit vidnesbyrd eier den troens magt og myndighet at det utretter det jeg vinder om.

Herre, forøg os troen paa dit ords magt!

TA I MED MAKT — LEGG BYRDEN AV!

Hebr. 12, 1-3.

Av Johannes Brandtsæg

Naar vi far for os den formanings til de kristne som dette Guds ord indeholder, saa vil vi finde, at den ganske naturlig kan deles i to dele. Den første del er, at vi formaner til at løpe — løpe i den os foresatte kamp. Den anden del viser os, hvad vi kan og maa gjøre for ikke at bli hindret i vort løp.

Vi formaner til at løpe! Til at springe!

Somme kristne synes nærmest at sitte stille og vente paa et eller andet strømdrag, — en eller anden merkelig makt, som skal føre dem med sig, uten at de behøver at anstrenge sig syndelig. De haaper paa en vekkelse — ikke saa meget for de sjels skyld, som derved kan bli vundne for Gud, men fordi de venter at en slik vekkelse kan bære dem selv op til større høider av andelighet, uten at de selv setter sig i bevegelse eller setter noe alvorlig ind paa det.

Kristne ven — sit ikke stille og vent paa noe ekstra — men staa op og løp!

Du venter kanskje paa, at de ytre omstendigheter skal forandre sig. Saa skal du og bli en bedre kristen. Men Gud venter, at du skal bli en bedre kristen netop paa den plass du er, netop slik om plassen og omstendighetene er idag. Derfor — hør formaning! Saa op — og løp! Løp i den kamp som er dig foresat. Det er ikke engang nok at gaa. Du bedes om at løpe.

For den kristne staaer saa meget paa spil til vinding eller tap for ham selv og for andre, at det eneste som duer, som svarer til situasjonens alvor, det er at løpe, d.v.s. at anspende alle krefter til det ytterste.

Det veldige stromløp i forretningskonkurransen, — i jakten efter rikdom eller ære og makt, er et billede paa hvad det innebærer i sig, naar de kristne manes til at løpe. Likesom det ogsaa paa den anden side er et beskjemmende eksempel paa, at denne verdens barn er klokere i deres slekt end lysets barn. Hvem kan være blind for, at netop nutiden synes paa en særlig maate at kalde paa enhver kristen mand og kvinde til at være med i tidens veldige kapløp med ondskapens makter.

* * *

Vi kan ikke løpe, dersom vi gaar og bærer paa en eller anden tung byrde. Vi kan ikke holde farten vedlike uten ved at fri os for de byrder som livet her paa jorden uavlatelig lager for den kristne og legger paa ham til en tyngsel som sinker eller hindrer løpet.

To ting maa vi legge av os — byrde og synd. (Jeg foretrekker den gamle oversettelses ord 'byrde' for det nyere "det som tynger").

Det kan være lidelser, motgang, skuffelser, som i sjelen omsetter sig til tærende sorg, til unyttig, hedensk bekymring, — til knur og klage mot Gud og mennesker. Det er klart, at naar saadant legger sig omkring sjelen, saa hindres løpet. I slike situationer er det mangen kristen som standser og glir tilbake.

Kristne ven, hvad vil Gud du skal gjøre med den byrde?

Du har anledning, du har ret til at kaste den av dig. "Kast al eders sorg paa ham, ti han har omsorg for eder." Hvorfor gjør du det ikke? Er byrden blit dig saa kjær? Hva vinding har du av den? Aa, kast den av! Kast den paa Gud!

Byrde — det kan ogsaa være ting som i og for sig ikke er synd, men som blir synd for dig, fordi de hindrer dig i løpet. F. eks. en venskapsforbindelse som optar dig saa, at der ikke blir nok tid og rum for Gud og for bibel og bøn.

En svensk arbeidsmand sa engang til en ung troende kvinde i Kristiansand, som han kom i samtale med: "Du vil bli en lykkelig kristen, hvis du bruker til at lese i bibelen og til at be den tid, som du nu bruker til at spasere med dine veninder." Hun hørte paa formaning med et villig hjerte. Venindene fik gaa uten hende.

Bibelen blev flitting lest. Og hun blev en lykkelig kristen, som fik stor frimodighet til at vitne for andre om den frelse, som hadde gjort hende selv saa lykkelig. Slik la hun av den byrde som tyngtet hende og hindret hendes løp.

La os be Gud ved sin Aand vise os det, om vi — du eller jeg — gaar og bærer paa en eller anden slik byrde. Han vil ogsaa gi os villighet og kraft til at legge den av.

Dette var bare en liten del av det, som kunde sies om denne alvorlige sak. Anledningen er ikke til mere denne gang.

Kun dette bør tilføies: et hovedmiddel til at naa dette velsignede maal det er at se — se paa Jesus! Kristne — se op! Se paa ham!

Erhverv dig den vane at se op under ethvert daglig arbeide, fra ethvert rum, hvor snevert det end er fra enhver gate, hvor menneskefylt den end er! Se op til hans kjære, herlige ansikt. Saa vil hindringerne, byrderne, falde av dig, — likesom sneen drypper vek fra de blade og grene den har tyngtet til jorden, naar solen begynner at skinne." (Kineseren)

VI TRENGER STILLHET

Av overlæge dr. med. H. J. Schou

Vi moderne mennesker trenger til stillhet, herom kan det ikke være tvil. Vi lever i en rastløs og urolig tid. Vi er omgitt av krav paa alle kanter. Vi inciteres stadig til nye originale oplevelser. Men det vi mangler, er stillhet, samling, inderlighet, andakt.

Det daglige liv maa gi oss tid til en stille stund. Den daglige andakt og vaar husandakt maa ikke forsømmes. Der skal meget energi til aa lukke sin dør i noen minutter. Men kanskje det kunde lykkes ved aa staa et kvarter før op om morgenen. Naar det endelig skjer, er det en stor berikelse for oss aa gjennomføre slik andaktsstund.

Men dernest maa vi ogsaa ha stillhet om søndagen. Gid vi ogsaa kunde faa mere stillhet i gudstjenesten. Ved altergang og barnedaap forlater menigheten jo i regelen kirken, skjønt den tid ogsaa godt kunde brukes til stillhet.

En stor hjelp er naturen. Det er faa steder hvor man i den grad kan høre Guds tale, naar man har øre for det. Det kommer hos adskillige mere og mere med aarene. Man blir ydmyk.

Saa er det de mange møter. Er det riktig at det tales saa meget? Er det ordene som gjør godt? Kund det ikke blive for et stille samvær under festlige former med adgang til hvile, spaserturer, betraktninger, lesning og enkelte gode samtaler.

Stillhet er ganske visst et tveegget sverd for moderne mennesker. Det er et fint instrument, som kan gaa i stykker i haanden paa de uøvede. Mange mennesker gaar i staa og faller i staver i stillheten. Tankene løper forvirret rundt. De blir urolige av ensomhet, fordi de mangler vane og øvelse i aa bruke den. Her er en opgave for prest og legmann, aa lære hverandre lønnkammerets stille kunst.

Sikrest og mest uangripelig er den stillhet, vi kan bygge op i vaart eget sinn. Bygg dig en helligdom i ditt eget indre. Tross hverdag og travelhet, uro og mismot, søk aa isolere en plass i din sjel, hvor du alltid kan dvele i andakt. Selv om det kun er i sekunder du er der, bare du kan se Gud, faar du lindring. Stien maa banes med møie. Men er den der, vil du ofte gaa den. Et fint menneske maa ha et privat tempel, hvor han kan trekke sig tilbake for aa faa kontakt med sig selv og sitt evige ophav. Prøv aa bygge det, prøv med taalmodighet og det vil lykkes.

Vi trenger til sterk og kraftig aandelig føde for aa opfylle de krav, som stilles til oss som levende og virksomme mennesker. Et av de viktigste aandelige næringsmidler er stillhet. Den gir fritt løp for de evige kilder. Den fører oss nærmere til Gud.

Tugtens ris blir bare til velsignelse, naar kjærlighetens haand fører det.

What is the Sunday School Teacher's Training Course Sponsored by Our Church?

Inquiries as to what constitute the Teacher's Training Course conducted by some parishes and culminating in the granting of diplomas to those who complete the four year's course, as was the recent event in the Armena parish, is hereby given a complete answer by the teacher who acted as secretary during the four year course.

This training course for Sunday school teachers is sponsored by the General Board of Christian Education of the N.L.C.A., Dr. J. C. K. Preus, secretary. It is a four year course comprising eight studies, two of which are studied each year. These studies are based upon the Ten Studies on the various subjects put out by the Board of Christian Education. They are as follows: Ten Studies on The Catechism, on Biblical History, on The Sunday School, on Child Psychology, on Church Doctrines, The Lutheran Church, Religious Pedagogy and Ten Studies on The Holy Spirit.

Due to the richness of these studies this group found it necessary to meet at least twelve times each year. The interest these studies created was evidenced by the fact that there was an average of about eighteen, with from ten to fourteen teachers and others receiving certificates each year. Seven at the above mentioned place received their diplomas from the Department of Christian Education. They were Mr. J. Walker, Mrs. A. Skaret, Mrs. M. Hendrickson, Clarice Skaret, Sophie Lomnes, Palma Lomnes and Mrs. Robert Lyseng.

Those of us who have had this privilege feel deep gratitude to God for this blessed work and encourage and pray that many more will undertake it. Truly as Paul says in Eph. 2, We sat together in Heavenly places, and it was good to be there. May He through this means draw many more souls into His Kingdom, establish them in Biblical truths and qualify them for richer service among the children of our Canada District.

—Mrs. R. Lyseng.

BOOK REVIEW

The Christ of Lent by Olin Spencer Reigstad pastor of Bethlehem Lutheran Church, Minneapolis, Minn. Published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minn.

* * *

To those of us who have had the privilege to hear Pastor Reigstad preach, one hears again the reverent, worshipful service of Bethlehem Lutheran Church, echoing through the pages of this book.

Pastor Reigstad uses choice language to clothe the deeply devotional Lenten messages in this book of sixteen sermons. One senses that the author writes out of the crucible of personal experience as he portrays the joys and the sorrows of the Christian life and as he points to the faith and hope arising out of serving this Christ of Lent.

Here are some samples of the sermon titles, Jesus Faces a Crisis, The Devil Goes to Church, Too Good to be True, and many others equally striking.

There are many passages of great depth and beauty. Here is a sample:

"And in the process of the conflict the morning stars will cease their singing and nature will struggle in despair while the son of man is lifted up before the world on 'Skull Hill'. — The shades of night shall flee and the sunshine of Easter day shall flood every nook and corner of Calvary's Hill until men shall see its glory and be glad."

Secure this book for your library. There is much good material in it. There is food for the soul.

—Albert M. Vinge.

To Know All Is to Forgive All

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Nixon Waterman.

All too many people are weary and heavy laden without having labored.

* * *

Heaven is a place prepared for those who are prepared for it.—G. W. Morrison.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

The Value of a Soul

"What is a man profited, if he shall gain the whole world and lose his own soul?"
Matt. 16:26.

This is the world's greatest problem. And Christ Jesus is the only one to solve it.

The whole world on one side—man's soul on the other. Which is the greater, the more valuable? Jesus answers emphatically: "The Soul."

And yet, what is held cheaper than a human soul? Some like the heathen Romans and Greeks believed that only men like Cicero and Socrates had souls, but not the common people.

But the Bible teaches that every man, woman, and child has a soul. Yes, even the malefactor on the cross and the woman taken in adultery. But the Bible tells us more than this. It says that the soul of the thief and the harlot is worth saving, even at the tremendous cost of the life and death of the Son of God.

The God of all mercy and grace sent Jesus into the world to save sinful mankind from eternal damnation. The blood of Jesus Christ shed on the accursed tree cleanseth us from all sin. (1 John 1:7)

In Christ we have redemption through His blood, the forgiveness of sins. His precious and potent blood is the price of our salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31)

The Ten Commandments in Rhyme

I am the Lord thy God, saith He,
And thou shalt worship only Me;
Take not My Holy Name in vain;
Nor dare the Sabbath-day profane;
Obey your parents, lass and lad:
Kill not, nor hate, it's just as bad;
In tho't, in word, in act be clean;
Steal not, for thou of God art seen;
Of no one say an unkind word:
Nor covet, Always love the Lord.

Author Unknown.

IS IT SMART TO DRINK?

What our country and the entire world needs most emphatically today is men and women with firm Christian principles, high moral standards, intelligent information, steady courage, and vibrant enthusiasm to go forth as leaders in the cause of right and justice.

In discussing the topic of drinking I shall briefly touch upon the sixteen points outlined by Senator Morris Sheppard in his 1937 address to the Senate, consider a few reasons why young people drink, and point to possible solutions of the alcohol problem.

ALCOHOL A DECEIVER — For years it was believed that alcohol was a real stimulant, because those who had been drinking became jolly, peppy, talkative and active. Today the fact is known that alcohol is a depressant and only a false stimulant. The feelings of the drinker are deceptive, and he is unable to know his true condition. Alcohol is no aid, but instead a definite hindrance to work; and its very nature makes cleverness impossible. The words of King Solomon are as true today as when written: "Wine is a mocker, and strong drink is raging and whosoever is deceived thereby is not wise."

A POISON, NOT A MEDICINE — Many people who are afraid of taking poison in any amount drink alcoholic beverages without fear of consequences. Senator Sheppard says, "Alcohol is a narcotic poison, side by side with morphine, opium, and cocaine." Dr. Emil Bogen says, "No other poison causes so many deaths or leads to, or intensifies, so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken." Is it reasonable to use such a dangerous poison in the treatment of any disease? The use of alcoholic beverages as medicines is out-dated and is not prescribed by the leading doctors of today.

BEER DANGEROUS — Numerous testimonies show that beer is intoxicating, habit forming, brutalizing, has very little food value, and that few beer drinkers have a normal heart and normal kidneys, and that they have less chance of recovering from pneumonia and operations. Beer, in-

stead of being harmless, is really the most dangerous of all alcoholic beverages, because people are not afraid of it. Beer is consumed in greater quantities than other alcoholic beverages, thus the drinkers do get a large amount of alcohol.

ALCOHOL AND HEALTH — Because it is a poison alcohol interferes with the healthy growth and vigor of the human body. It injures heart muscles, slows down heart action, irritates the lining of the stomach. It weakens the white blood corpuscles that guard against attack from disease germs. The very fact that alcohol impairs health should be a strong argument against its use.

THE NERVOUS SYSTEM — This system is the most important part of our bodies and yet that is the part that is first and most affected and injured by the use of alcohol. "Much alcohol causes much injury; less alcohol, less injury; no alcohol, no injury."

ENDURANCE AND SKILL — Alcohol causes blood vessels to relax and send more blood to the surface of the skin. Drinkers feel warmer at the moment; but as the blood is chilled, their resistance power and protection against is weakened, and death follows. It also has been proven that even moderate drinkers do their work more slowly and make mistakes than non-drinkers.

EFFECT ON ATHLETICS — Endurance and skill are two essentials for success in the field of athletics. For that reason famous coaches say "no" to alcohol, including beer.

THRIFT AND SUCCESS — Alcohol is a barrier to thrift and success, as well as to mental alertness, good health and long life. A few drinks of liquor can destroy what years of training and culture have built up. This foe has changed many brilliant men and women in high positions of honor to the most pitiful human wrecks.

ALCOHOL AND ACCIDENTS — There are at least three reasons why alcohol is the cause of so many automobile accidents. 1) Alcohol affects the eyes so that the driver cannot see clearly to distinguish colored lights and he sometimes sees double. 2) The span of vision is narrowed and shortened so that the driver cannot see far, ahead nor as well to the side. 3) Alcohol deadens the nerve centers so that in many instances the driver cannot act quickly in stopping the car. The drinker also has a foolish, false courage and drives at a great speed.

SOCIAL DISEASES — Alcohol can, in less than thirty minutes, tear down that which is highest and noblest in man's spiritual nature and reduce him to a state lower than beasts. In our day with the many beer parlors, night clubs, high school dances and cocktail parties, unchastity has become alarmingly common.

INSANITY AND SUICIDES — The principal physical causes of insanity are drunkenness and the use of narcotic or poisonous drugs. It leads many people to commit suicide.

SHORTENS LIFE — Records of 60 life insurance companies in the cases of two million persons examined, show that each drink shortens life an average of 25 minutes.

WRECKAGE OF YOUTH — Laws which forbid the selling of liquor to young people under a certain age are often not enforced, and much drinking is going on among high school students all over the country. Drunkenness and immorality are the worst of all sins, for they destroy both body and soul for time and eternity.

DRINKING MOTHERS — Alcohol is a defiler of motherhood and virtue. Alcohol affects not only those now living but also the unborn.

DANGER OF FIRST GLASS — No one who drinks alcoholic beverages for the first time thinks he will become a drunkard. Yet, the first glass is the most dangerous. Alcohol is a habitforming drug and it is much easier to refuse the first glass than the second or third, for self-control and judgment are gradually weakened. The drink habit is like an octopus, that, with its snake-like arms, embraces and holds its victim fast.

REASONS FOR DRINKING — The liquor business uses every available method and means to make its products popular

and attractive, and drinking fashionable, especially to women and youth. Many feel that they are outside the social circle if they do not drink. The social atmosphere of many places of amusement makes it difficult to say no, and rather than be ridiculed and called poor sports, may yield.

IS IT SMART TO DRINK? — Some young people think so. What do YOU think? A firm, yet courteous, "No, thank you, I don't drink," is respected by most people.

REASONS FOR ABSTAINING — A drinker has everything to lose and nothing to gain. He is also setting an example which may develop the drink habit in a weaker person, thus wrecking his life and causing untold woe. Every drinker helps to keep alive the liquor business that causes so much misery and ruin everywhere. Common sense should tell everyone that anything as powerful for evil as liquor should be avoided by ALL people at ALL times.

WHAT CAN YOUTH DO to help solve the drink problem? A young man at a W.C.T.U. once said, "The saloon, the breeder of vices, must go, and we are here to see to that it shall go." If this would be the spirit of a great number of our youth, and they would turn their thumbs down on drinking and other social evils, and go forth as leaders for sobriety, they could become a great power in fighting the liquor evil. What a fine influence they could be among their friends, in their homes, in the church and in the community.

WHAT CAN THE GENERAL PUBLIC DO? — 1) An awakening of a large number of our people to see the need of courageously fighting the liquor traffic and the liquor habit by every practical means. 2) Total abstinence, and not moderation, the ideal standard. 3) a universal educational program, and co-operation of many organizations in carrying it out. 4) Legislation that will control the liquor traffic and diminish its power. 5) Firm reliance on the Almighty power of God, to save our people and our country from destruction by the liquor curse.

From "IS IT SMART TO DRINK?"
by Hannah Jordet Ericson.

The Refiner's Fire

He sat by a furnace of seven-fold heat
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the
And He wanted the finest gold, [test
To mold as crown for the King to wear,
Set with gems of price untold.

So He laid our gold in the burning fire,
• Tho' we fain would say Him, "Nay";
And watched the dross that we had not seen
As it melted and passed away.

And the gold grew brighter and yet more
[bright.

But our eyes were dim with tears
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think it pleases His loving heart
To cause us a moment's pain?
Ah no! but He sees thro' the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.
(Anon.)

* * *

Grand essentials to happiness in this life are something to do, something to love, and something to hope for.

Augsburg Publishing House Minneapolis, Minn.

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